EDUCATION ISSUE

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Commonweal

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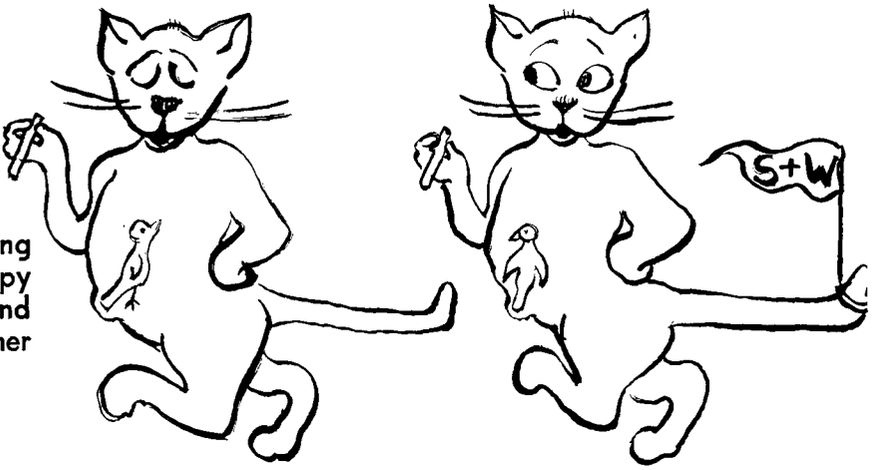

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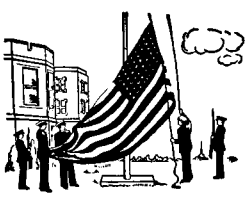

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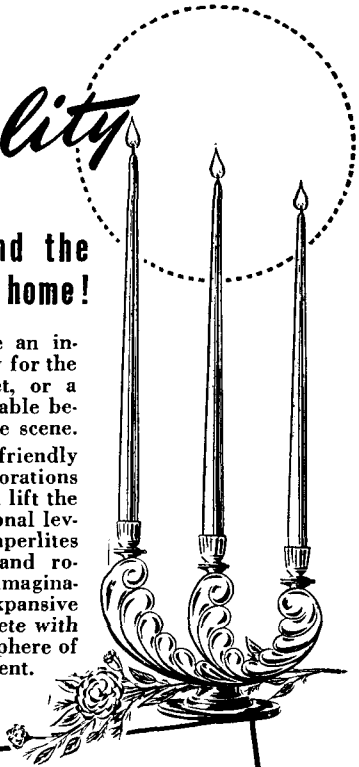

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THE Commonweal

week by week

PAROCHIAL SCHOOLS IN A DEMOCRACY

OUR remarkable school system is probably the greatest single accomplishment of the American Catholic body. If one were to have predicted the present network of schools one hundred years ago, he would probably have been dismissed as a soft-headed visionary. But here today, 1952, the Catholic school system, as the New York *Times* made clear in its recent over-all survey, forms an important and highly significant part of the total American educational structure.

There are in this country many leaders who regard the growth of the parochial school system as a danger and a threat to their own monolithic notion of democracy. Some of them apparently conceive of American democracy in the crudest "melting pot" terms. From there they go on to evaluate the public school, not primarily as an educational investment but as a political instrument. The thought that millions of American children are each year indoctrinated with religious values as the *summum bonum* of life upsets them.

Basically, such objections to the parochial system are rooted in a general antipathy to religious dogmas' assuming key importance in an American's life, shaping his attitudes and the positions he will later take as a citizen. Such criticism of the Catholic school system largely equates good citizenship with a pre-conceived secularist orthodoxy. If one rejects the basic philosophy of the critics (as the Catholic does, by profession) and also the political concept which would reduce democracy from an exciting inter-play of forces to a dreary enforced uniformity (with the public school serving as the citizen's West Point), he has two good reasons for not taking them too seriously.

Another common reservation about the growing importance of the Catholic school system is more worthy of consideration. This is the fear that the child in the parochial school is being deprived of a healthy group experience in being limited during an important period in his life to contacts with members of his own religious (and sometimes as it works out, national) group. One does not have to accept all the exaggerated claims sometimes made for the public school experience to agree that there is some truth to this.

Furthermore, it is true, as more than one foreign Catholic commentator has noted, that American Catholicism is bedeviled by a narrow sectarianism and intellectual complacency, of the kind lampooned by James T. Farrell in *Studs Lonigan*. How much of this is due to the hot-house atmosphere of years in an all-Catholic classroom?

The answer to this special problem is only rhetorically solved by most of the parochial school critics. It certainly does not lie in the wholly unlikely destruction of the system but in a greater integration of the school into community life, a greater awareness in both parochial and public school circles that the two systems are partners (not rivals) in educating the children of the United States.

The further task of counteracting whatever smacks of the sectarian spirit or a Catholic "club" mentality rests on our educators themselves. Suffice it to say here that as a group's or an individual's Catholicism matures, the catholicity of the religion of Christ becomes more evident. In a nation and a culture like ours where Catholicism has so long occupied a consciously minority status, the temptation to sectarianism has been understandable, however regrettable. But we have reached the stage where the fulness of our commitment is becoming more clear. The role of educators in catholicizing American Catholicism is the key to our future.

CONTRASTS IN CAPITALISM

THE present American program of extending aid to European enterprises which will pay higher wages through increasing productivity has met heavy going. Many employers are opposed to

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it—not so much the higher profits and wages as joint labor-management planning of increased production. With the example of co-determination in Germany near at hand, these employers fear that such cooperation will lead the workers to demand a permanent share in the management.

That seems unlikely in a country such as France, for instance, where union members do not even pay their dues regularly. French workers are much more notable for their readiness to indulge in demonstrations than for consistent organization activity. Interest in co-determination is said to be on the wane in Western Europe, and in any case it seems unlikely that the very fact of taking on more responsibility appeals to the worker.

Despite several large quasi-monopolies our competitive economic system offers some sharp contrasts to European capitalism. It envisages expanding production, higher profits and wages, widely distributed purchasing power: an improving standard of living. The European set-up of cartels and monopolies assures high profits by limiting production and parceling out existing markets. With production stationary, wages continue low and the worker has little opportunity to improve his status or better his living conditions.

That is what the term "capitalism" means to him, and unhappily this concept is identified in his mind with the United States. Moreover his resentment of his lot inclines the European worker toward class hatred; the class war preached by the Marxists encounters little resistance in his heart.

To make these observations is not thereby to call for a transformation of private enterprise in Europe into a replica of our own vulnerable capitalist system. It does indicate, however, that the emphasis on higher productivity is the right emphasis. And if and when American business has more to show in the way of labor participation in management and adequate profit-sharing plans, we shall have even more to set before the leaders of capital and labor in Western Europe.

NEXT WEEK

GUNNAR D. KUMLIEN writes from Rome on the dismissal of Don Zeno Saltini, founder of Nomadelfia.

"There is not one less Communist in Italy, nor one less unemployed person, since the Christian Democrats came to power four years ago. On the contrary unemployment is increasing, prices are soaring and the party has to be prepared if it is going to be able to keep a majority after next year's elections. Everything has gone Right in a sort of emergency for an all-out fight against Communism. Everybody has taken sides, ready for the showdown."

TIME FOR DECISION

THERE can be no escape from history, and so in his Jackson Day address Mr. Truman made it clear that, whoever the Democratic nominee may be, the party must stand or fall on a platform which will have been largely predetermined by the record of the incumbent administration.

The Republican Party is in no such clear-cut situation. The extent of its difficulties becomes terribly clear as the struggle between the Taft and Eisenhower forces grows more heated. What we have here is not a clash of personalities, a question of which man offers better promise of successfully attaining his party's aims. We see rather a battle between what are, at least on the foreign issues, bitterly contested and radically opposed philosophies. The Republican Party's choice is thus made doubly difficult: Its stand on the life-or-death problems before the nation has yet to be made, and it now seems likely that in making it the party must choose between men whose opposition to each other on fundamentals offers little hope of compromise. One wonders, for instance, by what miracle of conscientious adjustment Taft could vote for Eisenhower, or, what would require even greater dexterity, Eisenhower could vote for MacArthur.

This situation creates its own special difficulties for the independent voter. It presents him with a unique dilemma.

On the one hand he is likely to be convinced that there can be no alternative to a strongly internationalist foreign policy, and that the election of any man who favored retreat, even partial, to some American Gibraltar would mean that the final catastrophe had indeed become inevitable. Considered from this standpoint, an Eisenhower candidacy becomes a supremely desirable prospect, especially if, through some personal magic, the General could convert to his own standpoint the still numerous isolationist bloc in his party. Such a candidacy would mean that the independent voter could choose between the two parties without risking all that has been achieved toward the containment of world-Communism since 1947.

On the other hand the independent voter may feel that the forces of isolationism are still so potent a political force in the Republican Party that not

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even a General Eisenhower could long control them. He may therefore feel that the nation must be given an opportunity to speak out, once and for all, on the great issues which divide it. Convinced of this, the candidacy of Senator Taft may seem much to be desired, because his candidacy would make a real decision inevitable.

One thing is certain. The issues must be argued on both sides with concreteness and clarity. Generalities will not serve. It is not enough for the candidates to be for "international cooperation" or against "statism." They must be for or against this and this and this reality of American policy. Nothing else will be meaningful. And, in discussing the more history-burdened questions of foreign affairs, the domestic issues which divide America so deeply must not be forgotten.

THE TALK OF PEACE

OUR economic system is a complex one, and if the layman is occasionally puzzled by it, that is understandable enough. Take, for example, our pre-Pearl Harbor period. Many people say we never really recovered from the depression of the thirties. And in support of their thesis they point to the large-scale unemployment which lingered until war production really got under way. Only then did a good many people begin to make a decent living for the first time.

What puzzles the layman is that this new-found prosperity resulted from essentially non-productive efforts. The more ships that were sunk, the more ammunition fired, the more tanks blown apart, the more money there was for people to spend.

All this may strike the economist as strictly according to Hoyle and unworthy of comment, but the experts will have to forgive the uninitiated who find the whole thing a bit queer. There does, after all, appear to be something sadly out of joint when people lack the food, shelter and clothing they need in peacetime, while in an economy devoted to destruction a good part of the population has more to eat, to wear and to spend than ever before.

Much the same paradoxical situation now prevails. Recently the economists have been gravely warning us of the dangers involved in any sudden cessation of the tension between East and West. As one economist put it, if peace were to break out all over, there would be real danger that the national economy would fall flat on its face.

On economic matters the layman pretty well has to take the word of the experts, puzzled though he may be on occasion. But long-range plans should be made now to guard against an economic collapse when defense spending does slow down, drawing on the lessons learned in the last depression. Meanwhile other dangers involved in any sudden easing of international tensions seem to us even more pressing than the economic ones.

Such an improvement in international relations, at least on the surface, is clearly possible in the near future. The climate in which the peace talks in Korea are being carried out has suddenly become a little more balmy. Among the UN negotiators a certain restrained optimism may now be discerned, and at this writing progress toward some kind of acceptable armistice in Korea seems at least feasible.

Couple with this step forward in Korea the recent answers given by Joseph Stalin to questions put to him by certain American editors. The tone of these replies is widely thought to indicate the beginning of a new peace offensive by the Soviet Union. And both these facts must be considered in the light of something we have learned at considerable cost: having the Soviet as a determined adversary is like wrestling an octopus; you can never lower your guard because you never know where the next blow is coming from.

But the temptation to ignore this hard-won lesson could become almost overpowering. It is conceivable that a truce in Korea and an all-around easing of international tensions might win the coming election for those who say the U. S. should reduce its military expenditures. In this way the Soviet could gain with soft words what it has been unable to accomplish with arms. Such a move would be quite in keeping with what we have learned about Soviet tactics in the past.

For the United States to be taken in by such a move would be folly. In the present situation weakness is the road, not to peace, but to war. Failure to arm would simply invite further Soviet aggression.

If the Soviet is really interested in peace, there are many ways she can prove it. The UN, for example, offers a world forum where the Soviet can, if she desires, back peaceful words about cooperation with meaningful action. So far this spirit of cooperation has been singularly absent when more than words is required.

If we can win decent terms, a truce in Korea is desirable. But until the Soviet signifies a change of heart in deed as well as in word, the truce should be seen for what it is—a welcome breathing spell and a chance to strengthen our defenses everywhere.

THIS week THE COMMONWEAL *welcomes as a member of its editorial staff William P. Clancy, who has taught in the English departments of Notre Dame University and the University of Detroit.*

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Theology in State Universities

The state recognizes the possibility of religious truth. Is it "neutral," then, to abolish it from the curriculum?

By OLIVER MARTIN

THE very nature and existence of a state university is perhaps proof that man has a body. The university is an imposing institution, with its several structures, including the science buildings and the inevitable stadium. Physical education is a requirement and is not something to be left to the whim of students. In its wisdom the university is quite properly intolerant of that physical nihilism which would assume that man is a disembodied ghost.

The university's sureness that man has a body is almost in inverse ratio to its certainty that man has a soul. Our own state institutions, although not always aware of their past heritage, have the saving grace of not being as consistent as the Soviet's. Ours are quite content to have ethics and religion taught on mother's knee. Clergymen, however, are sometimes allowed cubbyholes on the campus. Between National Carrot Week and National Smile Week, Religious Emphasis Week may come along, when for a brief moment religion enjoys something more than formal recognition.

It is worthy of note that religious people, including an increasing number of Protestant leaders, are questioning more than ever before the religious situation in our state schools. State-financed education is potentially good. But can it be actually good if the *intellectual* content of religion and its various disciplines is left out of the curriculum? What should be the relation of the truly liberal or neutral state to religion as an intellectual discipline in the university?

It is axiomatic that the state *qua* state cannot educate. The most that it can do is to establish the conditions necessary in order to facilitate education. Interestingly, although it cannot educate, the state can destroy or seriously handicap the educative process. Hence there are only two alternatives. The state will aid those who can educate, or it will hinder them. There is no third course, for indifference is simply a mode of hindering.

However, while the state cannot be neutral with respect to the *act* of education, it may be neutral with respect to the *content* of education, the curriculum. A state can aid in the education of people in, say, physics. But the state *qua* state has no right (1) to eliminate physics from the curriculum of the university, or (2) to determine the content or truth of the discipline. If it tries to do the latter it succeeds only in accomplishing the former. An example of this occurred when the Nazi state prohibited the teaching of Einstein's theory of Relativity on the ground that it was "Jewish physics." The state cannot educate because it has no authority to do so. When it attempts the impossible it succeeds only in attaining the possible—in the Nazi case, propaganda.

Now all of this holds true also with respect to religion, including theology and related philosophical disciplines. Again, the state can either help or hinder. These disciplines are either in the curriculum in a satisfactory manner, or they are not. The state is neutral with respect to physics when it encourages the study but does not determine the content. The state is neutral with respect to religion when it encourages the study, admitting the possibility of truths in its various disciplines, but does not determine the content. The state would *not* be neutral if it were indifferent to the study of the physical world in a state university.

Likewise, the state is *not* neutral if, in such institutions, it is indifferent to the study of religion. It is a very old procedure of any state tending towards absolutism to use "indifference" as a mode of hostility. Such indifference is sometimes cheaper and more clever than other alternatives, and it has the added virtue of appearing as neutrality.

IF all of this is true, then the following implications would seem to be necessary in the case of a neutral state like ours.

(1) The state should allow and encourage courses in religion at its university. Included among these courses would be theology and related courses in philosophy. These courses would be financed by the state.

(2) The practical difficulties that come from religious differences could be worked out cooperatively among the three groups that would be involved, namely Jews, Protestants, and Roman Catholics. If necessary these three representative groups could take into account suggestions and advice from other religious groups (an extremely small minority) who may not wish to be classified under any one of the three categories. Admittedly, Hinduism, Shintoism and similar faiths could hardly be represented. But this would pre-

Mr. Martin, who is a communicant of the Episcopal Church, is a member of the Philosophy Department of the University of Rhode Island.

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sent no difficulty in practice. If anyone were to protest the whole program because our state universities cannot be staffed with Hindu theologians, his motive or intention would at least be open to question. Except for an ulterior motive, one would hardly insist on having more Hindu teachers in state schools than there are Hindu students in the United States.

(3) The number of courses and teachers in a state university would be determined by some kind of proportional representation, the criterion being the percentage of a group, either in the university or in the United States, or some compromise based upon both.

(4) Each group would determine the nature and content of its own courses, limited only by the cooperation necessary between the groups themselves and with the state. The question of who selects and appoints the teachers is not so important. The condition to be met is that the religion teacher must be satisfactory to the group he represents.

The aggressively materialistic, naturalistic, or anti-religious person will protest these proposals. Understandably so. For him the state cannot be neutral with respect to religion. He would admit that the state *qua* state cannot teach religion, but he would use the state to negate religious influence. In this respect, he is very consistent.

At this point relevant discussion, if it were to continue, would shift from the issue at hand to the question of the truth or falsity of the materialistic position. But I address myself to those who are not hostile to religion and who are not prepared to deny the possibility of any theological truth. I do so because many of these people refuse to be as consistent as the materialist. Unfortunately, they often side with those who are hostile to religion.

This inconsistency is caused by misunderstandings based upon either a lack of knowledge or analysis, or both, and is reflected in some of the arguments used against such proposals as have been made. Let us consider some of these arguments. In doing so we assume they are *bona fide* arguments, presented in good will by those who admit the possibility of truth in the Hebraic-Christian tradition, and who are not indifferent to its importance.

IT will be said that our American tradition is based upon the separation of the church and state, and that such a program as I have suggested would violate the tradition, either in spirit or in fact. This argument is understandable if the state is to be conceived as an instrument in the war against religion. Otherwise it is not at all clear just how it is relevant. The university is not a church. This would be insisted upon by the three religious groups as well as by non-religious groups. Furthermore, it is understood by everyone concerned that the university asks only that the student come to grips with the intellectual content of religion. No religious commitment is to be demanded of the student by either the teacher or the state.

That the state *qua* state should not prefer one religion to another and use its power accordingly, is not identical with the principle of indifference to all religion. As a matter of fact we do not now have, nor have we ever had, a complete separation of church and state. The real problem has always been the relationship of the two powers, and we should not be blinded to this real problem through the use of a slogan.

IT may be said that the proposal violates the principle of the separation of religion in education. The question may be asked, however, whether this principle has any meaning whatsoever unless it be interpreted as a deduction from a materialistic position. For a good part of the history of our country such a principle was recognized neither in fact nor in principle.

The first land-grant college in the United States can trace its origin to a clause in the Northwest Territory Ordinance of 1787 which declared that: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This college became known as Ohio University. While I would prefer not to comment on the status of religion there at present, the student of its history will discover that the intention of the Ordinance was carried out for a number of years.

If religion is important at all it cannot be separated from education. It would be a contradiction for a truly neutral state to admit the possibility of truth in religion and then at the same time eliminate it from the curriculum. The neutrality of the state means that the state *as such* does not take sides. The state neither prefers nor takes sides in the controversy over whether Einstein's or Milne's physical theory is more adequate. Both theories may be taught. Similarly, the state is neutral in religious matters.

IT may be said that the very most the state is concerned with is morality, and that since religion is not necessary for morality it need not be in the curriculum. Here we find a questionable statement of fact, and also a begging of the question. A state has no authority to make philosophical pronouncements. A state will have a philosophical basis, but the truth or falsity of that basis is not a matter for the state *qua* state to decide.

Furthermore, to say that religion is not necessary for morality is to pose a problem, it is not to solve one. In any case, it is both strange and inconsistent for

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anyone who is interested at all in the status of religion to make such a statement. The argument is frequently offered by naturalists. But in their use of it religion is not only not necessary for morality, religion is actually a retarding influence to the good life as they see it.

A statement often heard is that the end of state education should be limited to producing good citizenship, and that for anything more the state is not responsible. Once again, however, the state is attempting to make philosophical statements. Citizenship in complete abstraction from all morality and religion can mean almost anything. The kind of citizenship that one then "educates" for becomes an accident of birth. In this case the criterion for adequate state education is determined by geography and nationality rather than by truth. Such an idea is not only compatible with, but necessarily implied by, state absolutism. It is not an idea that a neutral democratic state can take seriously.

It may be said that these proposals are unnecessary, since religion can be "brought in," in existing history, sociology, psychology, and anthropology courses. This is one of the most frequent arguments used—and one of the worst. It is questionable whether one should waste much time answering it.

The *history of theology* is not theology. Theology had to have an autonomy independent of history in order to have a history. Natural science would not for long exist if it were eliminated from the curriculum on the plea that it was sufficiently handled in a course in the history of science. To eliminate mathematics from the university curriculum because the physicists "bring it in" would be equivalent to the non-recognition of mathematics as a discipline and as a field of knowledge. The same can be said for theology. To reduce theology and the philosophy of religion to history, psychology, sociology, or anthropology is the equivalent of abolishing these studies as intellectual disciplines.

In passing it may be remarked that many of the programs that come under the name "humanities" have gone further in eliminating philosophy and religion from the curriculum than the elective system ever did. Under the elective system these subjects at least had some independence. The name "humanities" is often given to a miscellaneous group of subjects for which there is no *principle of order*.

The term "humanities" means one thing when philosophy and theology constitute the core; it means something quite different when it simply describes a group of subjects united by nothing more than the fact that no one knows what to do with them. It is often assumed that the social sciences deal with what can be *real* knowledge about man, whereas the humanities can only give us the poetical overtones. Such a conclusion, of course, is never the consequence of any systematic ordering of knowledge. Rather it is a deduction from a Santayanian type of materialism.

Some may say that university teaching should be objective, open-minded, avoiding any suggestion of propaganda, and that this is hardly possible if systematic religion courses are to be given on a university level. Let me repeat again that it is understood that no religious demand in the way of commitment is to be made upon the student. Once again, the university is concerned primarily with the intellect, not the will. Once again, the university is not a church. Of course, the quality of the teaching will always depend largely upon the character, integrity and knowledge of the instructor, but it is simply false to say that the intellectual content of the Hebraic-Christian tradition cannot be presented in an objective and non-propagandistic manner.

THESE proposals constitute only a basis for further action. Details for any state school would have to be worked out cooperatively. To be specific, it is suggested that in the case of a given state university the board of trustees ask the Jewish groups, the National Council of Churches, and the Roman Catholic Church to appoint representatives to work out the details of a curriculum in religion and related subjects, the curriculum to be made a functional part of the university, and, as with other subjects, to be financed by the state. In any school in which some religion courses are at present given, the program would be appraised, modified and improved. It is understood that each religious group would have its own teachers.

Religion cannot be abstracted from the intellect and still survive. The naturalist knows this, and he is understandably satisfied with the present situation, for nothing can make religion appear more ridiculous than its present isolation from the world of the intellect. The person who has lost the substance of his own religion, although retaining the form for sentimental reasons, is likely to be indifferent. For him the whole question becomes a "nuisance"—a problem generated by a few aggressive, but impractical, people.

It is this person who must be aroused. If he is a college administrator or a member of a board of trustees he should have the problem of religion as an intellectual discipline in a state university constantly brought to his attention. Only the patience of love and persuasion is relevant here, not the pressure of votes.

The state actually "teaches," in part, by what it leaves out of the curriculum. The refusal to consider religious disciplines as intellectually respectable is compatible with the constant encroachment of state power in private affairs, the trend toward state absolutism. On the other hand, the truly neutral and liberal state, in financing (but not determining) religious disciplines in a university, is helping to protect and preserve itself *by that very act*—the essence of which is the state's recognition of its own limitations.

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Corpus Christi School

A report on a Catholic school where the "traditional" and the "progressive" are happily blended.

By GEORGE BARRY FORD

BETWEEN nine and ten thousand visitors have made their way through the classrooms of the Corpus Christi School, near Columbia University in New York, in the sixteen years of its existence. The vast majority have been educators: teachers, principals, supervisors, superintendents of school systems, professors, writers, etc. Names prominent in the educational world, countries in every quarter of the globe; "traditional" schools, "progressive" schools and all the shades in between have had representatives come to observe at this elementary parochial school. The article which follows has been written at the editors' request.

At the Congress of Teaching Religious held at Rome last September the Holy Father stated that he desired all Catholic schools to have teachers who are competent enough to give instruction which not only equals but even surpasses that of other schools. Corpus Christi School has consistently attempted to do this for its pupils. It has not been afraid to apply to its methods of teaching all that has been proved good. But the motivation it uses is entirely built on the aim of "forming Christ in His children."

According to the Corpus Christi School handbook, "Catholic philosophy sees education as the harmonious development of the physical, emotional, intellectual, volitional and spiritual powers of an individual in order that he may live an enriched, upright and useful Christian life in this world, and that he may, in eternity, attain to perfect union with God."

The enrollment of the school from kindergarten through eighth grade is five hundred and sixty at present. The children come from widely diversified racial, national, economic and even (there are non-Catholic children in some grades) religious backgrounds. There are sixteen classrooms with enrollment limited to thirty-five pupils each. Seventeen Sisters of St. Dominic from Sinsinawa, Wis., staff the school, assisted by a sister music teacher and lay teachers of art, physical education and science.

One of the attractive features of the school is the individual character of the classrooms, which vary in shape and color. Draperies add a homelike touch, while light movable tables and chairs tend to heighten the impression of individuality. Each room is equipped with a piano (donated by parishioners from their own homes).

The teaching equipment includes well-stocked classroom bookshelves, a central library (operated by seventh-grade children); audio-visual devices—moving pictures, slide projectors, tape recorder, electric phonographs, radios; mimeograph and duplicator machines; sewing machines, etc.

The administration of the school is directly under the pastor, with a sister principal free of teaching duties. A well-knit faculty unit of sisters motivated by a common philosophy carries out the policies of the school. These are re-evaluated from time to time in teachers' meetings at which all freely discuss the way the curriculum is working out.

The three-volume curriculum entitled, "Guiding Growth in Christian Social Living," forms the basis of the content, direction and goals of the teaching program. This is given specific approval in the course of study of the New York Archdiocese, of which the school is a parochial unit.

The means of evaluation of the school program include 1) examination results—teacher's own tests, standardized tests and semi-annual diocesan examinations; 2) appraisals by supervisors; 3) comments by parents and critical summaries by the school's administration. Corpus Christi has been exempted from Regents examinations by the State Board; its graduates readily meet the requirements of the high schools of their choice.

THIS succinct description of the general features of the school must make readers wonder in what particulars the school departs from traditional procedures.

Features that especially attract attention may perhaps be grouped under three headings:

Training for leadership and responsibility
Cooperation instead of competition
Encouragement of creative powers and originality.

In order to provide practical experience in the shouldering of responsibility and to encourage initiative and leadership, a graduated series of "Specific Enterprises" is carried out by the children of each grade beginning

Father Ford, a priest of the Archdiocese of New York, is the pastor of Corpus Christi Church.

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with the third. For example, one fourth-grade class assumes the duty of handling all the mid-morning milk orders. These nine-year-olds go to the classrooms each Friday, obtain the week's milk orders and money, check the figures and record them, and make a report to the school office, whence it is transmitted to the milk company. The empty containers are collected and neatly stacked for removal by another committee from the same classroom. Each child has an opportunity to serve several times a year in this enterprise.

Other specific duties carried out by the children are: school messengers, school storekeepers, bankers, event recorders, visual aid assistants, librarians, student council members and judges in the student court.

The children learn the details of their particular work in the classroom where they discuss procedure and learn the necessary techniques. When their turn comes to "be on duty," they leave the classroom and operate "on their own," away from the teacher's direct supervision and help. Their powers of shouldering responsibility, of exercising creative leadership, of using initiative are thus called into play and are given opportunity for practical expression.

By the operation of these enterprises and by other classroom procedures there is engendered an atmosphere of cooperation, of "working together"—in distinct contrast to the spirit of competition or "getting ahead" of one's classmates. The element of competition is absent as a means of motivation for work. There are no charts featuring "who's ahead," no stars pasted after names, no urging to "beat" one's neighbor or some other class. In fact, competition is noticeably absent from every area but that of sports. In its place is established an air of permissiveness, of acceptance, of recognition of individual talent and abilities. The dignity of each person and the realization of his unique contribution to the society of his peers are studied; the teacher fosters opportunities for each pupil to exercise his own talents.

Originality and creativeness are encouraged, not only in pupils but in teachers also. The making of the classroom more "homelike" is a joint venture of the children and their teachers. In the fields of art, music, dramatics, discussion of social problems, of current affairs, original thinking is encouraged and guided. No "patterns to be followed" are set up for art teaching. Rather, the ideas and plans of children are talked over and suitable media of expression chosen. Guidance rather than demonstration forms the means of direction. Murals painted by eighth grade children on the corridor walls of each floor give testimony to the success of this technique.

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VISITING teachers perceive the application of these features just described when they observe the methods of teaching at Corpus Christi. There is a balanced blending of practices in vogue through many years of "traditional" teaching and those which savor of recent development.

Let us see, for example, how the classes in Religion are conducted at the various grade levels. The course is so planned that there is a spiral arrangement in which truths taught in the primary grades in embryo are again presented and developed according to the ability and maturity of the children in the intermediate grades. In the eighth grade application of these truths is made to current issues such as Labor, Social Justice, Housing, etc.

The approach to the younger children is through story, conversation, pictures, dramatization, demonstration. Memorization is at a minimum. There is no textbook or catechism in the hands of the children until third grade. The older method of starting with the catechism lessons (even in the first grade) and requiring letter-perfect answers to every question has given place to a procedure which introduces a doctrinal truth to be taught, or a consideration of the practice of some virtue, etc., through visual aids or general conversation and discussion based on the children's background. Then follows instruction by the teacher, using the blackboard, pictures and all other available illustrative materials.

If the lesson leads itself to spontaneous dramatization by the children (e.g., the Annunciation; a lesson on the practice of virtue; the administration of Baptism, etc.) it will be readily put to use. Homework may be assigned in this fashion: "Draw a boy or girl practicing the virtue of obedience." On the following day there may be further discussion and illustration by concrete examples or applications until the teacher is reasonably sure that the pupils have a correct and accurate understanding of the truth studied and can explain it clearly in their own words.

The final step is to turn to the catechism. Here is checked the completeness of the information already given; precise language is supplied the child to prevent the presence of error due to any inaccuracy because of loose wording by an immature mind; reduction to essential elements; ready reference for future inquiry. Homework now may consist of the exact memorization of the most important answers on the subject just studied.

The school doors do not close for the children at three o'clock but remain open for extra-curricular activities every day of the school week. A supervised program of recreation offers opportunities for gymnasium play, clubs of various types (Junior Red Cross, tap dancing, sewing, knitting—to mention a few) giving children a means of using their leisure time in whole-

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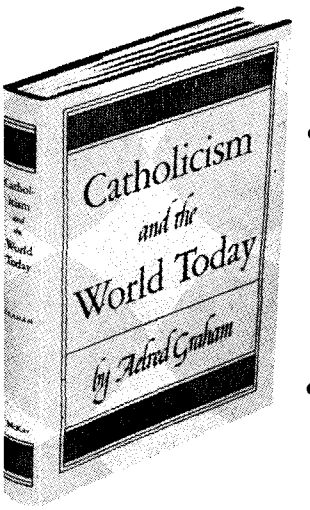

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FROM the beginning Corpus Christi School has favored close relationship with the parents of its children. *Parent Conferences* replaced the traditional report cards when the new school was opened sixteen years ago. Three times a year the parents come to the school for a face-to-face conversation with the teacher of their child for the purpose of having a more complete understanding of his needs and a better appreciation of his abilities.

Besides this individual conference each teacher meets with the parents of the children of her class. There are also general meetings of all parents when an invited speaker presents a topic of interest and a social hour follows the formal meeting.

Parents have offered their services to the school in innumerable ways: as escorts on trips; directors of clubs; teaching such things as sewing, foreign languages, dancing, science; as hostesses in the lunchrooms; escorts for public school children coming for "release time instruction"; home visitors; making special things for the school.

It is gratifying to note that many high school principals have taken the trouble to appraise the special assets that Corpus Christi's type of education has given the children: poise and ease in public; leadership in organizing and directing committee work; ability to do careful research work; general interest in all activities of school life; loyalty to school; willingness to sacrifice personal inclinations in order to give time and assistance to special school activities.

Corpus Christi School has been "sixteen years a-growing." From time to time visitors ask what it is that gives it its special atmosphere; peaceful and yet dynamic, controlled and yet free? And we are happy to point out that the influence of religion is the factor that permeates all the work of the school and gives balanced stability to its varied program. The emphasis in method is on pupil activity but the directing motivation is the creative, forthright and vital spirit of Christianity which guides the growth of the children in virile Christian social living.

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Church, State and Dr. Stokes

By WILLIAM E. McMANUS

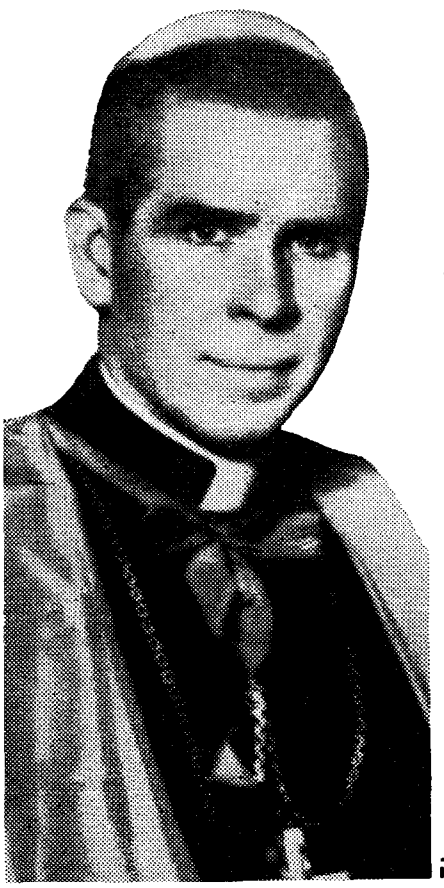
SAINT AUGUSTINE wrote: "I think I have now, by God's help, discharged my obligation in writing this large work. Let those who think I have said too little or those who think I have said too much forgive me; and let those who think I have said just enough join me in giving thanks to God."

With this quotation from the *City of God,* Dr. Anson Phelps Stokes, after a lifetime of study and a dozen years of research and writing, concluded his three-volume opus on church-state relations (*Church and State in the United States. Harpers. $25.*) and also in his own typically gentle way confronted reviewers with the choice of either pardoning his mistakes or of thanking God for his integrity and accuracy. This reviewer declines to choose either of these alternatives because (1) gratitude for the author's great contribution to American social history need not require approval of its total content nor of its conclusions and (2) the books have a number of unpardonable errors and unwarranted conclusions.

Father McManus is Assistant Director of the Department of Education of the NCWC.

IN MANY ways these volumes are a scholar's dream come true. Their approach to a vast subject is broad and comprehensive—an "historical, factual and interpretative" study of the interaction of church and state in American culture. Their scope is encyclopedic, covering (1) "the essential bases and principles of American religious freedom and church-state separation" as set forth in federal and state constitutions, court decisions, legislation and other government actions; (2) relevant American political, social and religious history; (3) pertinent theological principles and administrative policies of various religious denominations; (4) contemporary problems of church-state adjustment; (5) interpretation of historical facts in terms of their significance "for democracy and civilization."

The organization of the volumes into two main "books," one for the "foundation and history" period through the Civil War and the second for the contemporary period, and the subdivision of the books into subject areas are quite orderly and for the most part



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helpful to the general reader. As a reference, *Church and State in the United States* is extraordinary.

Despite the text's many cumbersome quotations, its style is fairly readable and often pleasant. Indeed, after many hours of laborious reading one gets the impression that Dr. Stokes is a benign and mellow soul, dispassionately interested in his subject and not a little distressed that he must record the harsh, belligerent and exaggerated statements of historic and contemporary characters who had strong views about the church-state problem. The *via media* is the road the author travels as he diligently and patiently searches for evidence to support his main thesis—that a friendly separation of church and state has nurtured the growth of freedom and has resulted in the influence of religion upon all phases of national life.

It is all so polite, erudite and magnanimous that naturally many reviewers were prompted to marshal their most complimentary adjectives in praise of Dr. Stokes and his work—e.g., Paul Blanshard, "definitive work on church and state"; Samuel McCrea Cavert, General Secretary of National Council of Churches, "authoritative source-book . . . . no ax to grind, no partisan position to defend"; Henry Steele Commager, "nothing like it . . . . before; nothing like it will need to be done again . . . . unique and definitive"; Liston Pope, "exhaustive, authoritative, objective"; F. Ernest Johnson, "meticulous, scholarly."

IT NOW becomes my unpleasant task (postponed several times in the hope that I would find a good reason to change my mind) to strike a discordant note in this polyphony of praise (1) by denying emphatically that the books are authoritative or definitive except, perhaps, according to the tenets of Liberal Protestant theology, (2) by noting that the author's conclusions, so neatly stated at the end of volume three, are incomplete and for the most part are based upon a subtle blend of fact and the sociological and theological predilections of the author, and (3) by citing a few of many "loaded" phrases and inaccurate statements.

Although Dr. Stokes in his preface modestly disclaims both the ability and the intention to write the last word on the church-state question, he does create this impression by a great many doctrinaire and dogmatic statements. And those who agree with him therefore think that his conclusions are authoritative and definitive.

Take, for example, the author's major conclusion (presumably based upon hundreds of pages of historical facts) that under "the beneficent provisions and influence" of federal and state laws pertaining to religion, we the people have developed "a new social phenomenon, namely self-governing and self-supporting

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churches," all equal in the sight of the law, all entirely independent of the state (except for tax exemption) and all existing with the moral support of government which guarantees "entire religious freedom" for all.

Is this conclusion authoritative American law, a definitive statement of the American policy on church-state relations, a legitimate deduction from historical facts? Or is it, as I think, a rationalization of the cultural predominance and legal preference which historically and contemporarily has been acquired by American Liberal Protestantism? And I mean a predominance and preferment which seriously restrict the religious freedom of Catholics, Jews and Protestants of the conservative denominations.

My main complaint is that Dr. Stokes the historian failed to draw a sharp distinction between his historical summations and the interpretations of Dr. Stokes the apologist for Protestant theology and practice. The result is that the reader has to stop at the end of most paragraphs and ask: "fact or interpretation?" and often enough the answer is far from clear.

Dr. Stokes might have summed up his history in these few conclusions: (1) Protestantism always has had a preferred position in American society; (2) by the end of the Civil War, Protestantism (especially the Liberal wing) had secured this position by winning legislative and judicial sanction of its theological postulate of a free church in a free society; (3) Protestant groups have sought and have obtained the friendly cooperation of government with distinctively Protestant welfare and educational activities (e.g., Bible reading in the public schools) but have opposed such cooperation with predominantly Catholic activities (e.g., bus rides for parochial school pupils); (4) Protestants have full freedom of religion while Jews and Catholics suffer certain restrictions, e.g., "Gentile only" clubs and apartments, the practical disqualification of Jews and Catholics for the Presidency, the compulsion upon many Catholics to send their children to secularized public schools contrary to their religious convictions; (5) there is steady progress towards the ideal of full freedom for all religious denominations to exert a constructive moral influence upon all facets of American life.

With such historical conclusions stated, Dr. Stokes then might have philosophized to his heart's content about Protestantism and Democracy, about freedom and authoritarianism, about the primitive church and the evils of sectarianism and other profound questions of theology, sociology and political science. But Dr. Stokes should not have allowed his penchant for philosophical speculation and his predisposition towards Protestantism to distort his historical reporting and to prejudice his historical conclusions.

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Prospectus: RENASCENCE
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I DO NOT wish to infer that Dr. Stokes is anti-Catholic. Far from it. He tried quite hard to give an objective presentation of the Catholic position on church and state; the Catholic contribution to American democracy; the Church's constructive influence upon education, international peace, labor-management harmony, race relations, the patriotism of some Catholic leaders. Unfortunately, however, the author's determination to "adjust" Catholic teaching and policy to his ideas about democracy and the ideal church-state relationship is so obvious that to most Catholic readers his generous compliments to men like Cardinal Gibbons and Archbishop Ireland will appear as so much faint praise with which to damn the Church and her hierarchy as a whole.

Some remarks about matters Catholic are grossly inaccurate. It is not the Church's "classical doctrine" that where Catholics predominate the Church may use force to coerce conformity and where Catholics are in the minority the Church advocates "liberty of conscience." The Church's organization is not "imperialistic." Even in 1774 lay members of the Church were not denied their right to read the Bible. To say that "anti-Catholicism can be explained largely by the fact that . . . . democracy such as we have it in the United States is inconsistent with absolutism" is sheer nonsense and directly contrary to the facts of history.

The same comment holds true for the author's amazing statement that Know-Nothingism was "conducted by men who honestly believed that the inroads of the papacy meant extreme danger to democracy." The Catholic position on immigration and birth control is not attributable even in part to a "desire to make Catholics the dominant religious element in the American scene." The author's report of the North College Hill and Dixon, New Mexico, school controversies apparently is based exclusively upon biased materials distributed by the National Education Association or Protestants and Other Americans.

CONCERNING Cardinal Spellman's views on federal aid to education and the Barden Bill, Dr. Stokes is as confused as was Mrs. Roosevelt. Cardinal Spellman's initial complaint about Mrs. Roosevelt's columns was that because of her failure to read his Fordham speech against the Barden Bill she had erroneously asserted that he had asked for direct aid for parochial schools in violation of the Constition. The Cardinal tried to make clear that the federal-aid dispute was centered around welfare services for children and not around the academic question of direct aid.

Now Dr. Stokes solemnly declares that the Cardinal's position is "epoch-making" and infers that it is a departure from official Catholic teaching. He implies that the Cardinal should be willing to support the

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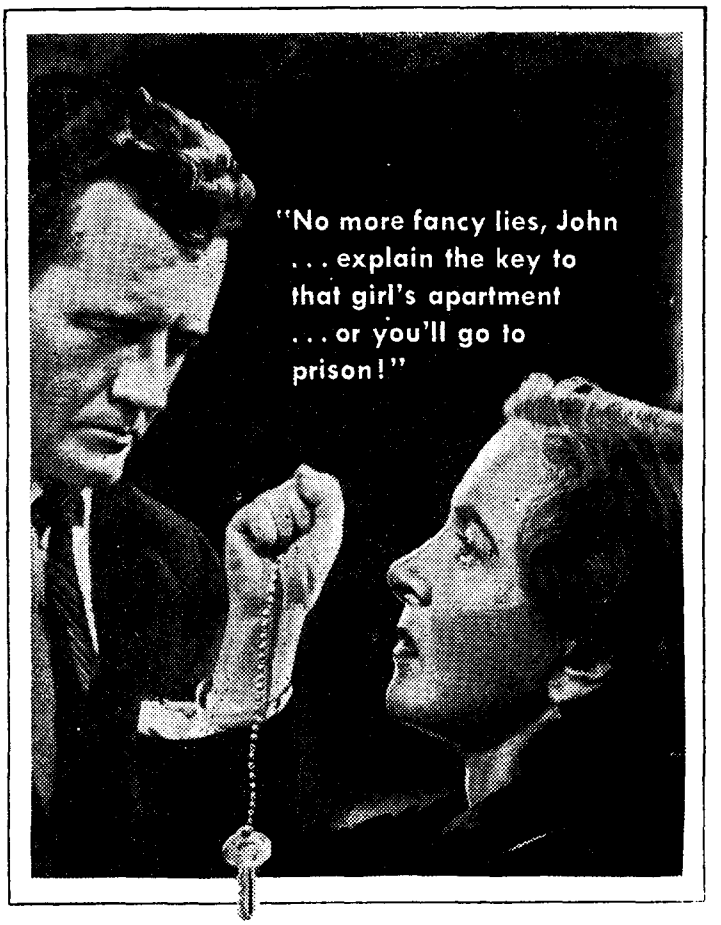
Barden Bill, with its $300 million for public school aid, because it doesn't provide auxiliary services for either public or parochial school pupils. Either intentionally or unintentionally Dr. Stokes misses the essential point that *Catholics in justice claim for parochial school pupils that share of federal aid to education funds which is allowable under the federal constitution as presently interpreted.*

Would Dr. Stokes admit that this position is compatible with the American tradition of religious freedom and the constitutional division of church and state functions? I think not. Dr. Stokes is favorably disposed (the only way I can describe his ambiguous opinion) toward the Bryson amendment which would bar aid to sectarian schools and would explicitly forbid either the Congress or the states to furnish bus rides, textbooks or scholarships to parochial school pupils. And this idea, mind you, comes from a social historian who must realize that debate on the Bryson measure would turn back the clock to the shameful post-Civil War period with its bitterness, intolerance and hatred of Catholics.



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The Screen

One Shoe Off and One Shoe On

PRODUCER-DIRECTOR Leo McCarey tries to handle so many subjects in "My Son John" (Myles Connolly collaborated with McCarey on the script) that none of the themes comes through very well. He probably started out with a good idea—to show how a son who was a member of the Communist Party affected his whole middle-class family; but as the idea grew, McCarey seems to have got involved in many problems: psychological (not only a father-son conflict, but also a silver-chord situation), religious (the family are the type of Catholics who are open to the kind of satire written by J. F. Powers), political (the Communist son works for the Government and is under suspicion of the FBI), and even medical (the mother is going through the menopause).

In directing his good cast, McCarey shows that he has by no means lost the power to bring vivid characterization to the screen. Although Helen Hayes should have been toned down in several scenes when she slips into pure ham, she manages to convey mother-love and mother-sorrow with understanding and dignity. Dean Jagger plays the father role well in spite of the fact that it is written in such a way that he is expected to be both a wise man and a boob. Van Heflin comes through with a solid rountine performance as the F.B.I. man who is trailing John.

IT is Robert Walker, as John, whose portrayal you will remember longest. He succeeds in making this unpleasant character supercilious and naive, dishonest and sincere, misguided and sure of himself; he is the very epitome of the bright young intellectual who fell for the Party line and became a living lie. Walker's is a brilliant character portrayal that grows as the plot develops. I wonder, however, if McCarey realized that the film's most interesting character was the infamous son John.

There were many things about this film that made me wonder: why the good Catholic mother was so coy about not taking the pills provided by the doctor; what was the symbolism of having John's cab wrecked in front of the Lincoln monument; just why did John, evidently the best-educated of this mother's sons, become a Communist—other than as a gesture of bold defiance against Church, mother and father; and why does the film take so long and act so mysterious in letting us know that John *is* a Communist? "My Son John" isn't the best film of the year; but it certainly will be one of the most talked-about.

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And mine the children whom His stars befriend.
Our Christ has cleanly built His sacred town.

What do the windows of His city say?
His innocence is written on your sky!
Because we think His Latin we are part of one another,
Together when I am away.

Come to the ark and stone
Come to the Holies where His work is done,
Dear hasty doves, transparent in His sun!

Death has a wasted kingdom. Though the world is wounded,
Blessing, restore the blind, straighten the broken limb.
These mended stones shall build Jerusalem.

Come to the golden fence with folded hands
And see your Bird, kneel to your white Beloved.
Here is your Father at my finger's end!

The clouds are tearing. Call the winds of fall.
On street and water, track and river, shine, November!
Open the doors and own the avenue.
For see: we are the makers of a risen world, the brothers of a new

Brown universe whose liturgy
Sweetly consumes my bones.

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By JOHN M. OESTERREICHER

I HAVE often wondered why Picard is so little known in this country. I have yet to meet someone who knows that in 1930 there was published here *The Human Face,* the book which established his fame in Europe as the poet, the seer—one is almost tempted to say, the re-creator—of the countenance of man. "Since Dante there is hell, since Bernanos there is Satan," wrote a critic. "well, since Picard there is the human face."

Many of my friends have heard of, but only a handful have read, his *Hitler in Our Selves*: devastating for Hitler because it shows him as the "master mechanic of disjointedness," the "captain of discontinuity," with none of the greatness of Shakespeare's villains, just a "wrought-up, evil *nothing.*" It is a most unpleasant book for us because it also shows that it was we who made that "evil *nothing.*" Is it perhaps that there is in Picard's works none of the noise and hurry of our motorized age, but the singing quiet of the meadow, the slow, assured going of the brook, the patient winding of the lake shore, the simplicity of the village, which are his home? Is it perhaps that Picard's criticism cracks our complacency, our superstition of "getting on"?

Man is creaturely, he is made by God and made in His image—this is the theme of all Picard's work. He is as simple as that. All that belongs to the very nature of man is given man beforehand, is readied for him from the beginning, long before he takes it to himself and wields it.

Language, for instance, is of the gifts given him in advance, for if man is truly to speak even a single word—not as a mere expulsion of breath but as an articulate, meaningful sound—the whole of language, and in context, must rest in him.

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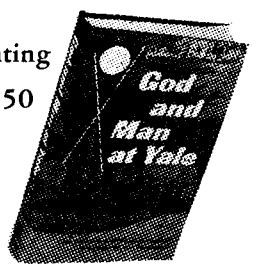

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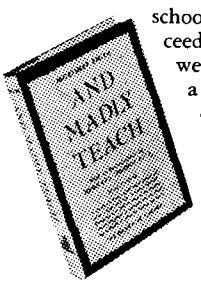

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Love too is of these gifts: it is with the love already bestowed on him that man loves. And so is knowledge. To Descartes' *Cogito, ergo sum,* "I think, therefore I am," Picard answers with Franz von Baader: *Cogitor, ergo sum,* "I am thought, therefore I am." Man was thought, fore-thought; therefore he thinks, therefore he *is.* He was loved first; therefore he can love, and loves.

But today the things given us in advance no longer count, Picard cries out; modern man cannot conceive of things given in advance. No longer are things given us—rather are all things taken from us, even before they are ours. Faith above all is sucked away, and sucked away is the awareness that man believes because the Creator believed in him. Today a man must wrestle, must make a strenuous effort to have faith, for the world of faith is no more—faith as a world in which the individual is made to believe because he is part of that world. The modern world is one of flight. To be sure, man has always fled from God. But in former times, when faith was the very air of life, if a man would flee he had to choose to flee—he himself had to initiate his flight, he had to tear himself away from the cosmos of faith.

Like a hurricane, the modern flight carries with it men, things, the whole world, snatching men's words from their lips, their works from their hands. Truth is swept away, and love. Measures and gauges change continually. Nothing is unexpected, nothing surprising; the enchantment of the unknown is gone and so is the poetry of things. What remains is anxiety, dread. Indeed, there is far more anxiety than the heart of man can hold. Man no longer exists; only dread. He has disappeared within it. God calls: Where is man? but there is no answer, only the silence of dread.

Such is Picard's frightening diagnosis of our age. Frightening, but not hopeless, for all that flees from God still belongs to Him and bears the seal of His ownership. Even in the flight, all things are held together by His power. And wherever men flee, there is God. So the es-

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caping becomes more desperate, but God is in every place they flee to, waiting for them. And not only does He wait, He pursues. Where there is flight, there is the Pursuer. The more the structure of the flight expands and the more frantically it plunges onward, the more clearly there stands before us the Only One, God.

Though Picard sees doom and ruin all around, his message is not one of despair. Indeed, his most recent book is called *Destroyed and Indestructible World,* and closes with the words: "Over all the doings of man, there is mercy beforehand, a great fore-forgiving. How many dreadful things pass through man's soul, through his mind, between 6:00 o'clock in the morning when he awakens and 10:00 o'clock in the evening when he falls asleep! But man is not able to do all these dreadful things, he is protected against himself. We are rescued—more than we know."

Romance à la Italienne

SPQR. By Paul Hyde Bonner. Scribner's. $3.

BY WILLIAM PFAFF

HERE is the low spot of this novel:

> We walked out onto the South balcony and stood there looking out over Vesuvius and the mountains of the Sorrento peninsula.
>
> "I'm going to miss this," I said.
>
> "You love Italy, don't you?" Daisy asked.
>
> "Yes, I love it. It gets under your skin."
>
> "I'm glad you do."
>
> "I'm wondering how the United States will seem to you after all these years."
>
> "Strange, I suppose," she said, then added quickly, "But I'm going to love it too."
>
> "Yet you'll always retain something of Italy."
>
> "Always." She turned her head and looked at me. "So will you, Lovat."
>
> I smiled. "You're right. . . ."

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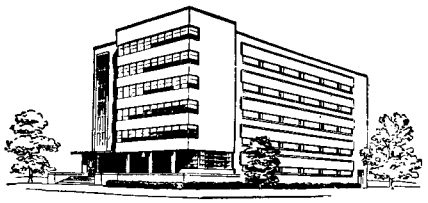

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I quote this not because it is typical, but because it is so funny, coming as the climax of a story that is made up of passionate countesses, Communist spy rings, American diplomacy at work, poisonings, seductions —and numerous phrases and place names in Italian.

This book at least gives hope to those of us who have passed our twenty-third birthdays without writing a novel. A first novel, it is the work of a fifty-nine-year-old former businessman, Air Force officer, and State Department and ECA official. The author's government assignments in Italy provided him with the background for this sensuous, readable book.

It is a romantic and silly story involving a Roman countess who poisons a spy chiefly to give her lover a boost in his career; involving two countesses, in fact, but the second is an American by birth and does her poisoning in more subtle, more agreeable ways. There is also an Irish-American monsignor assigned to the Vatican who is the most absurd cleric in modern American fiction. As he quaffed his *caffé* and laid his anti-Communist schemes, he persistently reminded me of Thackeray and Henry Esmond's Jesuit friend, Father Holt. The monsignor does not climb in and out of the woodwork, rapier in hand, but he is of the same literary community.

GUIDE TO A CHILD'S WORLD. By Isabelle P. Buckley. Holt. $1.50.

MRS. Buckley is the founder of the well-known Buckley schools (nursery, kindergarten and elementary) in California. In this slim volume she offers, in sketchy, aphoristic style, some of the fruits of her seventeen years of experience as an educator of small children.

In general Mrs. Buckley seems to take a dim view of much that passes as "progressive" education. Her motto—and the motto of her schools—is "self-expression through self-discipline." Mrs. Buckley has her own wide experience and the success of her schools to back up her theories. The book itself is overly anecdotal and too diffuse to serve as more than a very general parental guide.

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